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"RATIONALIST." WEEKLY

Dt. 20-8-1987

FILE NO. AUM/6/APP/86.
- IN ARS/8/APP/85.

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-FILE NO: AUM 6 APP 86-

-FILE NO: ARS 8 APP 85-

RATIONALIST PAPER

1) Continuation from Vol. 34 No. 34-35
Monday 19-8-1974 & 26-8-1974

to be contd/:

-FILE NO: AUM 6 APP 86-

-FILE NO: ARS 8 APP 85-

RATIONALIST PAPER

1) Continuation from Vol. 34 No. 34-35
Monday 19-8-1974 & 26-8-1974

to be contd/:

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.I.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period and expressed their appraisal in no uncertain terms."

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"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

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Founded : 1940

Proprietor & Editor G. R. JOSTER, M.A., F.R.E.S.

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GAYATRI MANTRA

According to the Hindus, man is that being whose mind is evolved to such an extent as to utilise one's intellect and discriminate between good and evil. Mind is full of rajas or activity, the Hindu psychology asserts, and it is constantly being pulled upwards by intellect or gnosis, whose quality is Sattwa, and downwards by passions and instincts born out of ignorance and predominated by tamas.

Thus mind whose natural quality is rajas, also exhibits a set of two opposite qualities viz., sattwa and tamas. This is the basis for the occult knowledge of the Hindus which explains the co-existence of the Devas and the Asuras in the occult world, and the good and evil in this material world, which again make the persons in this mortal world good or bad.

When the mind of an individual operates under the influence of the Sattwic forces from above, he becomes a Deva, while on the other hand when one's mind operates under the Tamasic influence, he becomes an Asura. Thus, according to the Hindu occultists, every human being is at once a Deva and an Asura, and the main aim of every individual during his sojourn in this world should be to strive hard to become more and more a Deva and less and less an Asura, by suppressing the tamasic influences which incessantly try to get hold of the mind and make it dance to their tune.

This tug of war between the Sattwic forces (the Devas) and the Tamasic forces (the Asuras) that goes on in every individual's mind acting through the physical body (the world of action) is what is signified in the great Puranas of the Hindus.

The churning of the ocean by the Devas and the Asuras is nothing but the "adhiboutic" (material) aspect leading to the "adhidaivic" aspect or the occult truth of the war between the Sattwic and the Tamasic forces in the mind. The various things—good and bad—such as the Moon, the Goddess Lakshmi, the great poison, and the nectar are nothing but the results of the mind's actions under the influences of the sattwic Devas and the tamasic Asuras.

Again the great Mahabharata war fought on the battlefield of Kurukshetra or Dharmakshetra and resulting in the Gita, the greatest of the Hindu teachings to the world, has the same adhidaivic or the occult aspect to explain the constant pull on the mind in opposite directions and the effects of the mind's actions under such influences on the physical body.

The rishis of old knew this universal truth, and in order to assist the individual in his onward progress by making him more and more a Deva in this birth, have prescribed the various samskaras. The pre-birth samskaras give one a physical body which could more easily be influenced by the sattwic forces than by the demoniac or tamasic influences. Similarly, the second set of samskaras performed by the parent during the child's infancy and early boyhood, prepare the vital body so as to be attracted towards the daivic influences more than to the aasuric influences.

Now, the third set of samskaras commences with the Upanayana in which the boy is initiated into the greatest of all the mantras, the Gayatri Mantra, and is shown the way to align himself with the Devas and thus become an instrument of the Supreme. For, it will be seen from the Gayatri Mantra proper, that one addresses to the beings in the three worlds with which the three outermost sheaths of his body are connected.

The physical body or the Annamayakosa of one's body is connected with the corresponding sheaths or kosas of each of the other beings in the universe, forming the Bhuloka. The Pranamaya Kosa of the individual is similarly connected with the corresponding sheaths of the other beings, forming the Bhuvarloka. In the same way, the Manomaya kosa of the individual is connected with the Manomaya kosas of other beings to form the Swarloka.

The boy who has had the first two sets of samskaras attracts more the daivic or divine influences towards his physical and vital sheaths, and in order to charge his third kosa-the Manomaya kosa—the mind, he is asked to do the Gayatri upasana after being duly initiated in the Gayatri Mantra in his Upanayana.

While repeating the Gayatri Mantra, one is asked to tune his physical, vital and mental bodies to such a degree as to make them vibrate in accordance with their counterparts which are fully influenced by the devas. By articulating the mantra, he attracts the sattwic influences operating in the Bhuloka, by doing the japa with shraddha and fervour his vital body attracts all the daivic influences operating in the Bhuvarloka, and while dwelling on the meaning of the mantra his mind is more attuned to that part of the Universal Mind—the Swarloka—which is completely under the control of the sattwic or daivic influences. Thus by regular practice, one is able to purify and strengthen his physical, vital and mental bodies and charge them with divine energy.

This is not all. He does the greatest service to humanity, as while doing the Gayatri Japa, he mentally addresses to all the beings in the physical, vital and the mental worlds—the Bhuloka, Bhuvarloka and the Swarloka—and suggests "May we meditate upon the primordial force—the Bhargas—which is behind the Sun, from whom life energy flows forth towards all beings. May He use us as his instrument and operate through us."

This is a forceful suggestion which is carried to all the beings in the universe and acts upon the physical, vital and mental bodies of all of them, including the individual who does the japa, and make them attract more of the daivic influences and make them servants of God and not of Satan.

V. M.

THE SUN'S ENERGY

Q: What evidence is there that the sun has already been shining for more than 2000 million years, and why is it assumed that it will continue to shine for another 100,000 million years? If we admit the Universe to be infinite, does it not therefore possess an infinite reserve of hydrogen?

A: Until quite recently, we knew practically nothing about the radiations of the stars and what caused them. None of the classic theories provided a sufficient explanation, particularly the theory which compared the stars to vast masses of blazing fuel. If this had been the case, the combustion could never have continued for so long.

Only in the past few years, through study of the phenomena of radio activity, have Bethe and other physicists been able to offer a reasonable explanation.

(Continued on Page No. 6)

Inverness,
Scotland.
United Kingdom.

July 23rd 1974

International Academy of Sanskrit Research
Mysore, India.

Dear Sirs,

I would like to read the "Book of Dzyan", and understand that many of its texts have been translated into sanskrit. I cannot read sanskrit, therefore an English language translation is to be desired. My particular interest lies within the building of Lhasa, Tibet, and the ancient Bon cult of Tibet. Information about the actual temples or monastries in the Kun-lun mountains is also sought.

In conclusion I ask your advice in providing me with a list of appropriate publications and information regarding their acquisition.

Yours faithfully,
Peter Bevan.

Dear Mr. Bevan,

I am in receipt of your interesting letter of 23rd July, and am struck by your caligraphy. On an enquiry from America, I got a copy of the "Book of Dzyan" from the Theasophical Head Quarters Centre at Madras, and have it before me. It is an English translation of the Tibetan booklet, by one of the great women of the last century, Madame Blavatsky, Joint founder of the Theasophical World Brotherhood. "Dzyan" is a Tibetan pronunciation of the Sanskrit word "dhyan" which means meditation.

It would be an error to look upon the intellectual and spiritual lore that mankind possesses today as the product of the present era. The Sanskrit lore Indian tradition considers to have been preserved for millienuiums or millions of years. The intellectual section of the human group everywhere has been struck with amazement at the seen and unseen Universe around us, and sought to know its rationale by projecting its mental eye into the darkness of ages, and glimpsed the ultimate "Man at the helm",—an atom ? a molecule ? a pragmatic electric spark, which expands into the Universe during Creation, and contracts into itself during the final Deluge ? Sages and Saints of India have tried to find the answer, "God". Is He Everything, or Nothing ? How nothing ? How could Nothing create a Universe ? So the most gifted seers with chastened body and magnetised mind have by yogic and occult processes reached the supra-mundane level, tried to envisage "God the Creator", and given blurred photographs of Him for the benefit of humanity at large, ignorant, carnal, self complacent.

The oldest of such records that mankind possesses are the Vedas and Upanishads of India which serve as a torch-light with which to probe the misty darkness of the Cosmic

Government, and grasp a glimpse of that Great Father or the Universe, the impersonnal, imperceptible, but undeniable Entity, God.

The Vedic and Upanishadic conception found in the part of the world called India, have radioed through etherial waves to other receptive regions of the world, and been adapted to suit their climes. Tibet, Nepal, China, South Seas, Middle-east, Europe, South America, have all felt its influence in some measure. Where thoughts are identical or similar, India is to be deemed the fountain, and the recipient as the reflector. The practises of magic, sorcery &c. characterising Pon in Pre-Buddhist Tibet were formulated thousands of years earlier in the Atharva Veda of India.

The folk songs of Tibet were based on the story of Ramayana. "As the first recorded king was an Indian, the fifth son of the king of Kosala, it may be that some Brahmanical influences came in", says Sir Charles Bell, in his book "The Religion of Tibet". "The Tibetan script was, traditionally, borrowed from India in the 7th century, and resembles the northern Gupta script of the period", says H. E. Richardson in "Tibet and its History", Bernard Bromage's book, "Tibetan Yoga", is an adaptation of Indian Yoga, much of Sanskrit vocabulary is Tibetanized, as in "The Book of Dzyan", the word Dzyan is the Sanskrit word "Dhyana", meaning meditation.

The Booklet is a brief presentation of the volume of theories and interpretations about the origin of the Universe, comprised in the Vedas and Upanishads in Sanskrit. It is translated from Tibetan into English by Madame Blavatsky. The Sanskrit Upanishads have been translated into English and form exhilarating reading.

The "Book of Dzyan" may be got from the Theosophical Publishing House, 68 Great Russell Street, London W. CI, costing half a dollar. Regarding your interest in Lhasa, the Pon Cult, and Kuen Lun mountains, the following books offer good reading.

1. "Tibet and its History" by H. E. Richardson, published by Oxford University Press, Amen House, London E.C. 4, or Glasgow, for about £2.
2. "The Religion of Tibet" by Sir Charles Bell, and other books on Tibet, by the same publisher.
3. "Tibetan Yoga" by B. Bromage, published by Aquarian Publishing Company, 296 Vauxhall Bridge Road, London S.W.I.

(*Continued from Page No. 3*)

According to this theory, the radiation of the stars results from the translation of hydrogen into helium in the course of a complicated series of nuclear reactions.

By various means, we have been able to determine that the sun consists of more than 90% hydrogen, about 8% helium and less than 2% of heavier elements. These elements are constantly acting and reacting upon one-another. When the sun first took form, it probably had a still higher proportion of hydrogen than it does now, and correspondingly less of other elements. Assuming that all the helium in the sun was created from hydrogen, at a known rate of speed, we conclude that the sun might have existed for as much as five thousand million years. This figure, however, is now known to be excessive, in the light of other considerations.

Considerably more precise calculations indicate that the earth has existed for a little more than 3300 million years. We know that the earth is not older than the sun but is either of the same age or younger. Thus we have a minimum of 3300 million years, and a maximum of 5000 million years for the age of the sun. Most physicists accept the figure of 4000 million as reasonable.

In general, stars continue to shine as long as they contain hydrogen to transform into helium. We can therefore calculate the "life expectancy" of the sun if we know how much hydrogen it contains—though we must realize that this calculation cannot be extremely exact.

From what we know of the present composition of the sun, we estimate its "life expectancy" at about 100,000 million years. It is possible that the universe may be infinite and that it may possess an infinite reserve of hydrogen. Most astronomers, however, agree that the universe and the amount of hydrogen it contains are finite.

FOOD CAPACITY

Q : Is it possible to increases substantially the production capacity of animals which supply man with food—to obtain more milk from cows, more eggs from hens, and to speed the growth of meat animals ?

A : Spectacular increases of this kind have already been achieved, largely through selective breeding, and some present day breeds are truly extraordinary as compared with their ancestors. Following are some of the results which have been accomplished through intelligent application o f zoo techniques.

Milk-cows in the Western hemisphere used to produce about 600 litres of milk per year. Nowadays it is normal for them to produce 6000. Champions have peoduced more than 10,000 litres in a year.

In 1670, the average milk-producing sheep of Larzac in France provided 13 pounds of Roquefort cheese per year : by 1830, this had increased to 20 pounds, in 1864 to 26 pounds, 1897 to 33 pounds and, in 1935, to 60 pounds.

In the past, hens produced as few as 12 eggs a year. Nowadays, hens regularly produce more than 100 per year, and prize-winners have produced more than 300.

Formerly, hog attained the weight of 100 kilos in 15 months. Nowadays, this takes only six months. Beef animals once took 5 years for full growth, which they now achieve in 30 months. Some breeds have more than doubled their average weight in the last hundred years.

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RS. 25-00.

"HINDUS MUST UNITE"

Pandit Madan Mohan Malaviya in 1946

"I feel that humanity is at stake. Hindu culture and religion are in danger. A state of emergency exists, and the time has come for the Hindus to unite and to vitalise sources of help and succour, and to make effective self-protection and self-assertion" says Pandit Madan Mohan Malaviya, in a statement on the disturbances in the country.

"For years together Hindus have done their best and have helped in an accommodating spirit to see that there is a genuine Hindu-Mus lim unity. Even to-day, the Hindus want to co-operate and show toleration, but I regret to see, that toleration is interpreted as weakness, and co-operation is not reciprocated by the majority amongst the Muslims.

"It is not with a spirit of intolerance that I issue this statement, but it is after due care and contemplation, and because of the fact that unless the Hindus as a community now assert themselves, the Hindu-Muslim problem will remain in the field with all its menacing potentialities.

"The Hindu leaders have both a duty towards their mother country and towards their religion, culture and their Hindu brethren. It is absolutely necessary that the Hindus should organise themselves, work together as one man, produce a band of selfless and patriotic workers with service as their sole aim, forget all differences between different castes and Varnas, and strive their utmost for the protection of the Hindus and for the preservation of their ideals and culture."

Pandit Malaviya refers to what he calls the "fiery speeches" delivered by the Muslim leaders, secret documents prepared by "some unknown Muslim organisations", the political attitude of the Muslim League, the Calcutta slaughter, the happenings in Eastern Bengal and the riots throughout the country, and says that these "must make the heart of any Hindu boil with rage and must inspire him to do something for the protection of the Hindu community".

"It is the considered view of many critics and observers of current events that this state of things is not a passing phase, and if the Hindu community is to live, it must assert itself. For years and decades the Hindu mind is more of a nationalist than a religious mind. He loves truth and believes in non-violence. He lacks the militant mind and hates strife and struggle between man and man of the same nation. The Muslims have taken advantage of this outlook on the part of the Hindus, and have increased their demands and vitalised them with religious fervour. False propaganda has been the backbone of such a struggle, and the Muslims have succeeded beyond their own expectations.

"The Hindus have suffered all these years. The Congress, a national body, and the Muslim League, a communal body, are treated on equal footing, and thus the rights of the majority community are trampled, their aspirations are nipped in the bud and their culture and reltgion are treated as nothing against the background of a nationalist India.

"The political well-being of the Hindu as well as of other communities may be considered safe in the hands of the Congress, but on questions which are purely communal, on questions of religion, culture and social well-being of the Hindus, a Hindu body must have the final say to speak and to act on behalf of those whom it represents. Conversions must be prevented. Those Mahomedans and particularly those who are forcibly converted and who want to become Hindus must take adequate steps to see that the

threat of social and economic boycott given by the Muslims may recoil on them. The Hindus should leave off fear, become brave and strong, take military training, form volunteer organisations and start a central volunteer corps for self-protection.

"The Hindus must raise protest against the inroads of a pestilence that sounds the death-knell for the Hindus as a majority community. A note of warning may be sounded. By asserting themselves or by starting a volunteer organisation, or by militarising their outlook, they do not wish any violence to anyone".

* * *

Said great Madan Mohan Malaviya in 1946. How are things now? What are Mrs. Feroze Gandhi's own views? Giving weightage, keeping hands off, pampering, and secularising all Hindus? Hinduism is greater than P. M. ship, and greater than Communism. To erode it, is to erode the Nation! Editor.

WATER IN HUMAN BODY

Humans are constantly taking in water—and constantly losing it. Doctors have learned that unless this process is balanced, damage to health results. The chief source of water intake is by drinking—an average of 1,200 cubic centimetres a day in the adult. But another 1,000 cubic centimetres a day comes from the food we eat—lean meat, for example, is 75 per cent water, and most vegetables have a similar water content. Another 300 cubic centimetres is produced by various chemical reactions involved in the digestion of food.

We lose water constantly—because it is an effective way to get rid of excess body heat and keep our temperature normal. About 25 per cent of the heat our body produces is expelled in clouds of water vapour through the lungs and through the skin. With every breath, in other words, we lose some water as we can observe by the mist we exhale on cold days.

When we are more active—and therefore hotter—or when the outside temperature rises and makes us warm, we lose heat—and water—by sweating. Perspiration contains a considerable amount of salt, which our body needs. Prolonged and excessive perspiration therefore may cause serious illness.

In contrast, the donkey sweats almost pure water, so that it loses hardly any salt through perspiration, and can survive even under conditions of extreme heat. Other animals, such as certain lizards, are equipped by nature to live in extremely hot climates with skins that do not allow any moisture to leave the body thus minimising water loss. Dogs have no sweat glands and must depend on their lungs to blow off heat and water—which is why they pant when it is hot.

Although the lungs and skin are important routes, the major part of water that is lost each day is contained in bodily excretions.

Water balance—the proper exchange of incoming and outgoing fluid—is only dimly understood. Scientists have shown that in some animals, the thirst-controlling mechanism is so accurate that a dog, for example, who is artificially deprived of a certain amount of water will drink exactly that much—and then stop!

Abnormalities in the distribution of body fluids are characteristic of a number of diseases. In some forms of heart failure, for example, great quantities of fluid leave the blood stream and accumulate in the tissues—a condition called oedema. The same thing may happen when the regulatory chemicals, called hormones, go awry, or in certain diseases that affect the digestion and chemical combustion of food. X

SRI KRISHNA JAYANTI
9-9-1974

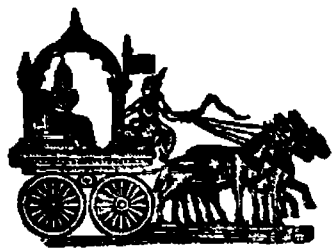
Black granite image of the Divine infant in the Mysore Fort Temple built by H. H. Mummadi Krishnaraja Wadiyar 1829.

An episode from " Bhagavata," the most lovely of human compositi expounding the career of incarnate God.

Krishna in a difficult and indescribably beautiful Musical tableau.

Krishna curbing giant serpent Kaalinga.

Krishna expounding to Radha the music of the cosmic universe.



Krishna delivering to Arjuna and mankind the highest message of the vedanta.

"Modern Hindus!"

To :

The Editor,
The Hindu,
MADRAS.

Sir,

As a westerner, I am often surprised to read in the columns of your esteemed newspaper more or less overt attacks by "Modern Hindus" on Hinduism in general, and the institution of caste in particular. I was especially saddened to read the letter by Daya Swarup Vishwanagarik (February 20th) in which he displays such a lack of understanding of the religion which gave him his name !

Mankind may be looked at either from the point of view of its differentiation, or from that of its equality. The hierarchical differentiation of mankind finds expressions in Hinduism (with its four castes : Brahmanas, Ksatriyas, Vaisyas, Sudras), and in Christianity (with its four estates, Lords Spiritual, Lords Temporal, Craftsmen, Serfs). From this point of view, men are manifestly unequal, and hierarchy goes hand in hand with heredity. The purpose of heredity is, precisely, the preservation–or perpetuation–of quality. Not only the colours of one's eyes, but also intelligence and character depend on birth. With the privileges of birth, be it noted in passing, go obligations, Noblesse oblige. Islam on the other hand, (and there it is not unlike Buddhism) is based on the equality (common to prince and commoner alike) that stems from the wretchedness of man's terrestrial exile: All human beings are inescapably faced with suffering, and all human beings must die. Equality is thus as inherent to mankind as is hierarchy ; and the one, just as much as the other, may be the basis of a religious perspective.

No matter which of the two predominates in a given religion, however, the other is also implicitly—and even actually—present. Thus, in Christianity it is fundamental that all are "created in the image of God", while in Hinduism no one asks the sannyasi his caste. In Islam, on the other hand, the reality of heredity finds expression in the existence of the shrufa or descendants of the Prophet Muhammed. These possess no specific "Caste" function, but enjoy certain inherent spiritual advantages.

Caste is so often said to be "divisive", but how can there be unity without diversity ? It is the counterfeit "uniformity" which is today everywhere undermining true unity. And what is the purpose of diversity, if it be not to demonstrate the multiple dimensions harmoniously contained in unity ? This is what all religions teach ! The very diversity of the religions is a testimony to one Truth !

Those of us in the West who are sympathetic to India do wish that "Modern Hindus" would show more appreciation of their own priceless heritage !

Yours faithfully,
WILLIAM STODDART.

* * *

Modern Hindus are bred like animals, educated like animals, live like animals, and die like animals ! Ed.

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Shimagawa-Ku
Tokyo-Japan

To

The International Academy of Sanskrit Research,
Mysore, India.

30-8-74

Dear Sirs,

I am a Japanese and very much interested in Sanskrit. I wanted to study it for many years, but I couldn't find the place and teacher. At last I found this organization. I hope you can help me to find the text book or so.

I bought some text books which was written by Japanese. But it is not enough for me. I need more details and words and explanation. I am especially interested in Mandara, Buddhism. I hope I'll hear from you soon.

Sincerely Yours,
Miss Hisae Imai

BASIC ENERGY

Evidence suggesting that the source of basic energy in the human nervous system has been found, was reported recently to the American Association for the Advancement of Science.

This basic energy, or "nerve electricity," is produced by minute "batteries" within the body, Dr. R. H. Reutner of the Des Moines College of Surgery reported. The "batteries," consisting of fat molecules, are known as phospholipids.

The energy, or electricity, used for seeing, feeling and thinking is produced by chemical changes similar to those which take place in a storage battery. The phospholipids. Beutner explained, contain nitrogen and phosphorus combinations that are not found in other fat cells.

The electricity is produced, he said, by the splitting off of these elements from the molecule, which is immediately reconstituted and is ready to go into action again. The electric current is produced in waves.

"Suggestive evidence of the phospolipids as the source of nerve electricity," Dr. Beutner said, "can be found in the fact that drugs which either slow down or speed up the splitting change the length of the electrical nerve waves.

"Once we understand how nerve activity originates, we can explain the causes of its failure, as in the victims of mental disease. In anxiety states which precede mental disease, exaggerated impulses pound incessantly against the nerves. Phospholipid splitting is excessive and finally becomes permanent when rebuilding of the molecules no longer takes place. Hence there are no more electrical waves. The nerve fails.

"There are millions of nerves in the human body," Dr. Beutner said," and if a few fail, others take over. However, if too many fail, obviously the entire system will be disrupted."

STRANGE, BUT TRUE

A Man has travelled 1000 miles in a split second leaving his body in mid-ocean !

The account of this remarkable alleged experience of projection, or "astral-travelling", has been cited as a "classic example" of extrasensory perception by Dr. Hornell Hari, Professor of Socialogy at Duke University, U.S.A.

The man, a reputable New York doctor, was making a trip on a small ship sailing between Jacksonville and Palatka, in Florida. He had, for several days, been having curious impressions of unreality and of "psychological detachment."

One night he noticed that his feet and legs were becoming cold snd numb. Then he had the feeling that he was walking on air combined with a sense of great freedom and clearheadedness. He thought of a friend who was at that moment more than 1000 miles away.

Almost immediately, he was conscious of standing in a room where his friend was also standing, with his back towards him, Suddenly his friend turned round and saw him.

"What are you doing here ?" he exclaimed. "I thought you were in Florida !" The doctor distinctly heard the words, but was incapable of replying.

Then he was back, saw his body stretched out on the bed, and returned to it !

Now he has had a letter from the friend he "visited" in his dream state, stating that he retains a clear consciousness of the apparition, and had spoken the very same words which were heard by the doctor.

MECHANIZATIONS IN BANKS

Mechanization is a word normally confined and applied to industrial processes. In recent years, however the allocation to machinery of routine work done previously by the human hand or brain has made enormous advances in commerce and finance, and particularly in banking.

Britain, which can still claim to be the banking capital of the world, had been well in the van of this movement to mechanize as much work as can be handled by machines. Some particularly interesting details of achievements in this field have been given by the chairmen of large British commercial banks in their annual statements to stockholders.

Lord Harlech, chairman of the Midland Bank, the largest of the joint stock banks, gave a comprehensive account of what his institution has done. In the early years of this century, the only mechanical aids for banking were the typewriter and simple adding machines. As early as 1928 the Midland Bank took the initiative in installing machines for posting ledgers which at the same time prepared statements of account for depositors.

The laborious work of posting ledgers and pass-books by hand, which had gone virtually unchanged since the dawn of deposit-banking in the Middle ages, is vanishing fast ; and within a comparatively short time even the smallest bank branches will be mechanized.

Perhaps the most complex machines are those which help foreign exchange and arbitrage operators, who need contrivances that will rapidly calculate minute differences in cross-rates, on the basis of which exchange markets of the world is effected.

In bank branches where there is a particularly heavy intake of cash, many hours of laborious work are now saved by the use of high-speed note-counting machines. Similarly at larger branches and at head offices coin-counting machines are being increasingly used. Notes are also weighed, envelopes addressed and franked, and a host of purely routine jobs entrusted to machines with a considerable saving of staff and costs.

One of the most time-saving aspects of mechanization has been the introduction of photography in bank operations. By the use micro-filming, an immense amount of labour is being saved in the listing of details of cheques, dividend warrants, and traders' credits, when they are forwarded from one bank office to another. Documents are photographed and the films retained as basic records. In the Midland Bank departments responsible for this work are filming, on an average, about 300,000 items daily. On peak days the totals are far larger.

One great advantage of the system is the gain in storage space. Sixteen thousand items are photographed on a single spool, which, with its container, is roughly only the size of a packet of 20 cigarettes. The banks' photographic departments rendered great service during the war, when all documents and ledgers were photographed, and films held in other branches, so that if bombing destroyed the originals–as happened all too often—the whole records of a branch could be reconstituted in a few hours.

Another example of mechanization in use at some head offices, including the Midland Bank, is the punched card method of recording, computing, and checking. Large blocgs of salaries, pensions and annuities paid from month to month are handled by this method. The same method allows records to be compiled of coupons paid or unpresented in respect of securities for which banks act as paying agents.

The immediate result of mechanization has been not only a considerable saving of staff but a shift in the kind of tasks allocated to trained and efficient bank employees. Sir Oliver Franks, recently-appointed chairman of Llyods Bank, has pointed out that while the bank's deposits have trebled in number since 1938, with a corresponding expansion in "ledger keeping," the total of the bank's male staff has been reduced. The reason for this has been the increased use of machines, many of which are ideally suited to the care of women employees.

YOGAASANAS

Yoga is primarily a process of self-culture. Its aim is the attainment of spiritual perfection of self-realisation. The process of yoga pertains to the control of the physical organs, the breath, the mind and the senses.

Practice of yoga bestows a rich and full life. It is, in fact, the science of living a pure and healthy life.

Practice of self-restraint, mental equipoise, truthfulness, compassion, purity and selflessness constitutes the process of yoga.

Practice of asana, pranayama, bandha and mudra also constitutes the process of yoga.

A nation composed of physically strong and mentally healthy people can surely be great.

Physical culture should start at an early age. Both body and mind should be trained. Exercises should provide both recreation and physical and mental development.

Asanas keep the muscles supple, the spine elastic, develop mental faculties, lung capacity, strengthen the internal organs and bestow longevity.

* * *

Sirshasan develops the brain, confers good memory, and improves eye sight and hearing capacity through extra circulation of blood in the brain box.

Sarvaangaasana develops the thyroid gland, strengthens the lungs and the heart, and makes the spine elastic.

Bhujangaasan, Salabhaasan and Dhanurasan increase the persistaltic movements of the bowels, remove constipation, and cure the diseases of the abdomen.

Viparcetakarani mudra and paschimottaan asan tone up the pelvic muscles and the pelvic organs. They improve system Agnisara kriya. Uddiyana bandha and Mayur- also help digestion, and give good appetite. Ardhamatsyendrasan is good for the liver and the spleen.

Rolling from side to side in Dhanurasan gives very good abdominal massage. Matsyasan in good for the develoment of the lungs, the brain and the eyes; it also strengthens the upper part of the spine.

Savasan relaxes the body and the mind, and gives perfect poise and rest.

Women and children (abov seven years) are not exempted from practising asans.

Every asan should be practised only for a minute or two, but the period could be gradually extended to a limited duration as per the advice of a competent teacher.

Pranayama bastows vigour, vitality and longevity. It develops the lungs and strengthens the muscles of the chest.

First, practice deep inhalation and exhalation. Then try to hold the breath as for as it is comfortably possible. Practise a few rounds of deep breathing in the early hours of the morning.

In winter practice Bhastrika pranayama, and in summer sheetali and sheetakara.

Mild practice of pranayama needs no dietetic regulation or any particular condition of living.

Never exert yourself. Use your commonsense. It you find any substantial benefit, continue your practice. If there is any discomfort, discontinue the practice and seek proper guidance.

Withdraw the mind from the external objects, and try to fix your attention on a particular object or subject. Concentrate on the symbol of Om, or on the picture of an avatara or a saint.

Meditate on the divine qualitities of anspiciousness, holiness, peace, sanctity, grace, equanimity, nobility, sincerity and selflessness. Try to cultivate these qualities

in your day-to day life. Speak the truth always. Be kind-hearted.

Live the life of detachment and ego-lessness. Try to control your emotion. Try to restrain your impulses. Do not hurt other people's feelings. Do not be domineering. Be humble, polite and courteous. Do not be jealous of another's prosperity. Do not be pessimistic. Do not try to become prosperous or famous at the expense of other.

Analyse your motives. Scrutinise your thoughts. Enquire into the nature of things. Do not run after the false glitter of the world. Restrain yourself. Forego personal comforts and luxuries if thereby you could be of some help to another. Always remember your essential Divine nature. This is the process of Yoga.

CASTE IN PERSPECTIVE

Apropos the letter of William Stoddart may I seek the favour of your columns to present similar views, as from an Eastern, wit, a Hindu.

It is almost impossible to speak on the subject of Caste today from any platform without raising hostile reactions and prejudices from "Modern Hindus." The period of 'foreign' prejudice is practically over.

However, a traditional social order such as the Caste in India, is not an arbitrary development for purely economic ends, but an application of metaphysical principles to man's end—his summum bonum. The basis for the Hindu hierarchisation is in the diversity of man's tendencies (samskaras). That social orders have existed in other communities on parity from other considerations, in no way invalidates this differentiation in Hinduism, which alone among all religions, affirms the absolute non-duality of not only all human beings, but the whole cosmos "Sarvam khalu idam Brahma", "All this is God".

The absence of hierarchy cannot work in any practical sphere. Caste is not synonymous with 'Class'. The taboos against inter-dining and inter-marriage carry no animosity towards other people, and is not the same as 'colour-prejudice', which is a denial of cammon humanity.

In the whole history of India, until the post British period, there has never been a 'Caste-war', like the 'Class-war' which is a tenet of Communism.

Caste works most effectually when a universally valid "purpose-in-life" (purushartha) is recognised, not in the present confusion of ideals. It guarantees a 'proportionate-equality,' as against the fictitious 'arithmetic-equality' in the greatest good of the greatest number'. It insures social stability in place of competition, and maintains the quality both of species, and of craftsmanship. Selected propagation would be for human families more justifiable than for plants and animals, for transmitting desired qualities. Caste and vocation in a traditional society are hereditary; under normal conditions, heredity ensures better than any other confirmation, the aptitude for a particular station.

Caste is incompatible with 'industrialism', 'big business' and the 'law of the sharks',—hence our hatred towards it. In an ordered society, every vocation is a priesthood—a sacred office. In an industrial-commercial society, there are no vocations, only jobs; the salesman is high-priest, and men are divided into 'classes' by their pay-scale.

If our sociologist would investigate the causes of corruption, inefficiency and the shirking of work that is eating into our national body today, may they not discover some of those causes in the breakdown of the duties and responsibilities inherent in our caste framework, rather than in economic conditions alone. When we are going in the wrong direction, the right things appear on the left!

K. Narasimhan

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TEMPLE SCULPTURES

Most of the Hindu temples, famed for their architectural glory, have in them a number of erotic sculptures. Those who praise these temples for their grandeur of design and beauty of decorative sculptures consider these erotic figures indecent. Why have they been chiselled in the facades of our temples ? Prof. O. C. Ganguly writing in the "Ratha Jathra" supplement of the Eastern Times discusses this question.

The beauty of the original architectural designs and decorations of the temples of Orissa from very early times, have attracted streams of tourists and pilgrims from all parts of the world and have extorted unstinted admiration and praise for the highly gifted architects and craftsmen of Orissa, who have by their unique artistic contributions not only enhanced the prestige of Indian art, but have undoubtedly added a new chapter, and some shining and brilliant pages to the history of Indian art.

The history of this laudatory appreciation of the high merits of the temple-builders of Orissa goes back to the time of Akbar the Great and his historian Abaul Fazi who, in a passage in the Akbarnamah, has recorded a compliment to the taste and skill of the Orissan architects, and builders of the famous Sun Temple at Konarak. This almost amounts to a contemporary appreciation of the skill of the Orissan architects.

The English, French and German tourists who visited these great architectural monuments, for the time being set aside their Christian prejudices against Hindu idol worshippers and have concentrated their attention on the quality and merits of their architectural designs and the refined artistry and the original inventive powers of the decorative motives used in embellishing the structural parts of the temples.

Unfortunately one of the stumbling blocks to this universal admiration by all classes of European and Indian visitors and tourists has been provided by a class of figural sculptures which are said to deface the beauty of the architectural design, and have been supposed to reveal the objectionable tastes of the temple craftsmen who appear to have forgotten that they were decorating sacred edifices. The charge has been made again and again that erotic sculptures depicting sexual acts are entirely out of place in a temple of worship and could not be tolerated

r defended by the most ardent admirers of he skill of Orissan-temple-builders. The harge has to be openly faced, and if possi-le, rationally explained or validly defended. t has been pointed out that similar erotic culptures occur in Green and Greco-Roman nonuments and large numbers of similar culptures have been dug up from the buried ities of Pompaii, and they have been collec-ed in a Museum at Pompaii and are shown nder certain reservations to adult visitors o the ruins. But the motifs which called or such sexual representations in Greek or Greco-Roman art cannot help to explain the xistence of such sculptures in Indian art vhere they arise from wholly different philo-ophical or mystic reasons.

Before these philosophical reasons or eligious justifications were investigated and liscovered, several Indian authors have ttempted to offer popular explanation for he introduction of these erotic sculptures on he facades of these temples. We will cite two typical explanations improvised by popular authors. Several years ago, Professor Bepin Bihary Gupta offered in the pages of the monthly journal, Narayana, edited by the late C. R. Das, a popular explanation.

According to Sri Gupta the erotic sculp-tures were introduced with the object of testing the strength of the devotion of the pilgrims. Those with a deep devotion would be unaffected and unmoved by the sight of these objectionable representations, while pilgrims with a weaker mind will succumb to the temptation of looking at them in preference to the image inside the shrine.

Rabindranath Tagore has presented a more intelligent and a more rational explanation. In his famous essay on the "Temple" (Man-dir), the poet had long ago recorded his impression of his visit to the temple of Bhubaneswara from which a few remarks cover the erotic sculptures which we are here discussing. He has said : "I found the whole body of the temple covered with numerous figures. There is no vacant space anywhere. At all places where the eye rests and also at places where the eye does not rest the busy chisel of the artist has worked incessantly. The figures are not especially derived from the Puranas. Nor can one say that the adventures of the ten incarnations, or that the life of the angels of heaven has been depicted on the facades of the temples. The abode of the god has been enveloped by a variety of figures depicting the good and the evil, the great as well as the insignifi-cant, the daily occurrences of human life. I do not find any purpose in these delinea-tions other than the sole aim of depicting how the affairs of our world are going on. So that, amongst these arrays of sculptur decorations—our eyes catch many items which do not appear, at a first glance, as at all suitable for presentation in a temple. They are all depicted, without any manner of discrimination, all that is sublime and all that is insignificant, all that should be con-cealed, and all that could be made public, everything is there without any manner of censorship. Here, human beings appear to have encroached on the body of the angels without even caring to shed the dusts and the dirts of the human body. The pictures of the affairs of this world with their moving, dust-laden strings of actions have pushed their heads in arrogance and non-chalence and have completely covered up the images of the gods. A great message and a great meaning resounded through my thoughts as I looked at them. That message is this : God is not far away and is not inside the Church but is enshrined within our hearts. He stands in solemn silence in the midst of life and death, of joy and sorrow, of sins and blessings, and in the heart of separation and union. This life is His eternal temple, This living, conscious great abode of God is

incessantly building its form in diversified shapes of beauty. It is never new and it never grows old. No part of it is of permanent form and it changes at every turn, yet its great unity, its truth, its permanance is not subject to decay. Inside its shimmering variety one permanent truth shines in bright effulgence."

We are grateful to the poet for throwing a distant hint for explaining the sexual representation of life in his own poetic way which may or may not satisfy all and sundry.

From another source a more authoritative justification of the presence of these erotic representations has been discovered which helps to absolve the Orissan temple builders of the charge of any moral responsibility of introducing for the first time these so-called improper motives to decorate the temples of worship. A passage in one of the Silpa Sastra texts, the ancient canons of temple building formulated by our sages and hoary advisers of temple worship, actually lays down an injunction which makes it obligatory on all builders of temples to introduce this class of figural sculptures on the facades of temples. The text records a sacred command, "that the last band (sakha) of the doorway of the shrine must be decorated with the representation of mithunas or "reproductive couples." This sacred injunction of the text on temple building has been faithfully followed by earliest temple builders many centuries before Orissan craftsmen began to build the first structural temples in Orissa.

This is proved by several temples of the Gupta period in Northern and Western India, the most typical illustrations occur on the facades of the entrance to a Gupta temple at Nachna Kuthar in Bundelkhand, on the facade of a temple doorway of a shrine at Aihole in the Bijapur district and on the doorway of Buddhist shrines in several caves at Ajanta, all datable, to the 5th century A. D. The motif also occurs on the doorway of Jain shrines, so that, we are led to conclude that all temple builders, Hindu, Buddhist or Jain regarded this representation as an auspicious masonic symbol. Although the texts of the Silpa Sastra do not set out the reasons for figuring the motif and merely record a sacred injunction which all temple builders must follow in respectful obedience, it is unfortunate that it is not always possible to place our finger on the scientific or philosophical reasons for all and every injunction, rules or codes which govern all phase of our religious, ethical social or domestic customs and in following such customs, we generally assume that the sages who laid down these codes or modes of conduct, must have discovered valuable principles or reasons which they did not always communicate to the masses, or, if such reasons revealed in any ancient texts, they might have been lost and have not reached the later generations. It has to be assumed, therefore, that the rule of introducing mithuna decorations on temples of worship must have been introduced as an auspicious symbol, a mangalika upachars, designed to augment and increase the potency of the temple as a place of worship and to secure its permanence or long life.

Sex as a procreative activity has always been regarded in Indian culture as a sacred function designed to procure the flow and continuity of life through successive progenies fulfilling the will of the Creator expressed in all forms of manifested life. The performance of the sexual act is therefore believed to impart an auspicious or spiritual efficacy to a kshetra or plot of land or site for building. This is actually suggested by another text of the Silpa Sastra relating to the choice of a site for a temple or a shrine or even a homestead for human habitation for all classes of people suggests that the best site is one where loving couples, human or animal, have lived, loved, and bred and reared a family. This is what the sloka means.

HENRY FORD

"My fortune will never become a Frankenstein monster so enormous that it will eventually crush its creator! "

Mr. Henry Ford, generally acknowledged to be the world's wealthiest man made this statement during a special interview aboard a train speeding from the East to Detroit writes an American correspondent.

"The money I have accumulated," said Mr. Ford, "is clean money. Every penny represents the fact that I have made it possible also for the man who gave it to me to have his reward.

"I like to believe what I have been told, that fewer persons begrudge me my wealth than any other man of outstanding means."

I learned (comments the correspondent) that Mr. Ford has made no will, and has no plans for making one. Inquiry brought the information that he will not use his money for the endowment of institutions.

"Endowment is an opiate to imagination," continued Mr. Ford. "One of the greatest curses of the country to-day is the endowing of this and the endowing of that. What endowed Church can you mention that is in the foreground of civic activity, striving to deliver up-to-date Christianity, alive and virile ? No ; inertia, smug satisfaction, always follow endowments.

"It is only another form of charity. Both are out of date. The easiest thing in the world is to give money. That takes no brains. Creating and giving opportunity is the best charity.

"If a man asks me for charity, and, I give it to him, I am doing the lazy thing ; it's easier to give than to get under that man's problem and help him solve it.

"But if I give that man an opportunity not only to bridge his immediate needs but also a chance to lift himself from the slough that made begging necessary, then I have accomplished concrete constructive good."

The mention of the word "luck" by the interviewer caused Mr. Ford to throw up his hands. "Luck ! Bah ! Luck and destiny are the excuses of the world's failures. Don't look for luck, make it.

"Money, measured in dollars and cents, means nothing to me. I never stopped to figure in detail just how million or a billion really is. The only use money is to me is that I am able to experiment in different lines for ways and means to make life for the world's failures more livable.

"Money is not wealth—far from it. Opportunity is wealth. More agreeable physical surrounding, better children and schools, those are the real wealth of a nation "

Mr. Ford scoffed at the idea that life holds nothing for one who has not achieved success at the age of 40.

"Why," he said, "I know of one man who was practically penniless until he was well past the two score mark. In the three years approaching 50 he saw opportunity, grasped it, became a success.

"He would have lived for many years, I believe, if his relatives had not convinced him that he should retire. He retired, stagnated, and died."

S. C. RULES

The Supreme Court ruled it is the fundamental right of every citizen to launch a "peaceful agitation" or form associations for "the ventilation of grievances in a lawful manner."

The court quashed the order of the Patna District Magistrate issued under the MISA detaining All-India Vidyarthi Parishad Secretary and Bihar student leader Ram Bahadur Rai for one year with a view to "preventing him from acting in a manner prejudicial to public order."

The detention was made in connection with the Bihar agitation.

"Peaceful protests and the voicing of contrary opinion are powerful, wholesome weapons in the democratic repertoire. It is unconstitutional to pick up a peaceful protestant and put him behind the bars," observed Mr. Justice Y. V. Chandrachud while delivering the judgement on behalf of himself and Mr. Justice P. N. Bhagwati.

The court held the word "agitation" did not necessarily comprise the element of violence as held by the Patna High Court while dismissing Mr. Rai's petition.

"The glorious history of our freedom movement exemplifies that agitations may primarily be intended to be and can be peaceful. In this regard Gandhiji's life-work has perhaps no parallel, nor indeed in the West, of Dr. Martin Luther King," observed Mr. Justice Chandrachud.

Though the grounds of the detention order served on the petitioner had not specifically charged him with having been violent or intending to be violent, the High Court had held that the charge that he was preparing to launch a "Gujarat type of agitation in Bihar" indicated that he was preparing a violent agitation.

The court had backed up its conclusion on the basis of the meaning of the word "to agitate" as "to stir violently" on the authority of Chambers Dictionary.

Rejecting this meaning, Mr. Justice Chandrachud quoted about half a dozen leading dictionaries and said "to agitate" also meant "to stir up", to arouse public feeling or involve public opinion.

In regard to a social and political question, the normal meaning could be "to arouse or attempt to arouse public interest," Mr. Justice Chandrachud said.

The court said it was dangerous to conclude that the word "agitation" necessarily implied violence.

Noting that the use of phrase "Gujarat type of agitation in Bihar" in the grounds of detention was vague, handicapping the petitioner from making a meaningful representation against his detention, the court held that the phrase meant differently to different persons."

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PM's IGNORANCE

"A ' ence to function as an insurance agent was granted to Mrs. Sonia Gandhi, elder daughter-in-law of the Prime Minister, by the Controller of Insurance under Section 42 of the Insurance Act, 1938, Deputy Finance Minister Sushila Rohtagi told the Rajya Sabha. The licence was effective from February 2, 1973.

On the strength of the licence, Mrs. Sonia Gandhi was registered as an insurance agent with the Oriental Fire and General Insurance Company Ltd, and the United India Fire and General Insurance Company Ltd., she said.

Minister of State for Finance Pranab Mukherji said that Mr. Rajeev Gandhi and Mr. Sanjay Gandhi did not own any movable or immovable property in any foreign country. This was revealed from the assessment records, he added.

Mrs. Sushila Rohtagi also disclosed that a case of embezzlement of about Rs. eight lakhs in the matter of settlement of claims on certain medical insurance policies of the AFIA unit (Delhi branch) of the United India Fire and General Insurance Company had come to light in July-August last.

Prima facie, the fraud was committed by an employee by getting cheques prepared for bogus claims which could not be detected due to lack of vigilance on the part of the supervisory officers, she said.

She said the matter had been reported to the police and investigation was in progress. The General Insurance Corporation had already placed three officers and an employee under suspension and also ordered a detailed enquiry to fix personal responsibility of individual officers and employees for the fraud.

"GAREEBI HATHAVO !"

Rajya Sabha Chairman B. D. Jatti has ruled out the privilege issue sought to be raised against Prime Minister Indira Gandhi by Mr. Raj Narain (BLD) on the ground of misleading the House about payment of money by an insurance agency to Mrs. Sonia Gandhi, to act as an agent.

(*Continued on Page No.* 6)

LIFE OUT THERE

An Australian scientist is taking part in what could be described as the greatest detective story of all time. His field of operation is the entire nniverse. His job: looking at clues to the origin of life. "We know there are molecules iu the dark nebulae," he says, "But how did they get there?"

He is Ron Brown, 46 year old Chairman of the Chemistry Department of Monash University in Melbourne. He describes himself as a "galacto-chemist"—a term he coined himself to denote his special interest in chemistry in the universe on a large scale. Did I say "large scale"? The horizons Prof. Brown opened up to me during two interviews here in Melbourne are mind-boggling.

He tells of there being hundreds of millions of galaxies in the universe of which our own Milky Way is one. In the Milky Way, as in the other galaxies, there are estimated to be hundreds of millions of separate solar systems. And Prof. Brown says that few scientists today dispute the theory that there are hundreds of millions of habitable planets in the universe.

He goes even further: "Not only do very few modern scientists disagree with the view that our solar system is a fairly common thing throughout the universe, but the majority of scientists believe that life has already evolved in quite a few of the habitable planets." (It is improbable, however, that there will ever be contact between our earth and these other "earths" because of the millions of light years which separate us.)

Our solar system is not the first system of planets, according to Ron Brown's scenario, "Long before our sun was born as a new star—about five billion years ago—other solar systems had been created, and no doubt life had evolved on them and developed perhaps to a highly sophisticated community."

Apparently an overwhelming majority of scientists today believe in the concept of an expanding universe (in which every galaxy is moving away from every other galaxy). The one dispute is over the details of that expansion. "Most careful study," Brown told me, "suggests that at least 10 per cent of all stars in the entire universe have habitable planets going around them." A habitable planet, he emphasised, does not necessarily mean a planet, that is inhabited by living things. It means a planet capable of sustaining life in some way if life happens to be there.

The professor is well aware that he is outraging religious susceptibilities when he gives the case against any single act of creation. "Scientific evidence," he said, "suggests that the difference between living and non-living matter is a fairly straight forward chemical difference. Life consists of very highly organised and specialised chemicals and nothing more than any scientist is able to perceive. Life does not need a specially unique act of creation. The difference between something not quite living and something which is just living is imperceptible."

On the other hand, Brown said, it was no accident that life had evolved on Earth. "As chemists we know the sort of thing on which living matter is built up, the sort of chemicles involved, the kind of temperature needed...."

Could there be life of any other planet in our own solar system? Ron Brown thinks

not. Mercury and Venus are too hot. For the last 30 or 40 years astronomers have not taken seriously the earlier view that there might be life on Mars. The moon is too small and unsuitable in terms of atmosphere to support life except for earthmen in space suits or other special, artificial devices manufactured on earth.

But there are many clues, Brown says, which support the widely held theory that each of the hundreds of millions of solar systems in the universe could have at least one habitable planet.

For example, there is nothing about our earth which seems to scientists to be unique. "There is direct evidence that the chemistry of the earth is the same throughout the universe. What atoms do on earth is exactly the same as what atoms do on other planets and in other galaxies."

Prof. Brown's own field of study concerns these chemical clues. In particular he examines the chemical nature of nebulae (enormous quantities of gas and dust) which must inevitably collapse under their own mass (and from the break-up of which a star and planets evolve).

Ron Brown has the gift, rare in an academician, of explaining the most complex processes to a layman in relatively simple terms. (For example, he explained the principal of angular momentum, which at one time had faced astronomers with a dilemma, by comparing it to a skater who can vary his speed of whirling by the position of his arms). I could almost see a living picture as he pointed out: "It is important to know the nature of the nebulae."

There is the exciting prospect of the nebula collapsing and then there is still something left of it in the form of gas and dust. The young planet will be subjected to a kind of thunderstorm from the rest of the nebula (the gas that is all around) which will provide the young planet with a primitive soup of chemicals. The primitive soup is the place from which life is probably going to evolve. It is by knowing the chemical nature of the nebula and the molecules which move in the nebula that we can look at the chemical nature of the primary soup which is going to coat a habitable planet. What we are looking at are the ultimate blocks of life throughout the universe."

What Prof. Brown and his colleagues in this field are doing is to provide characteristic fingerprints of molecules. "The fingerprinting of molecules means finding the characteristic frequency on which the molecule emits if it is there—like a radio station transmits on a particular frequency."

Brown is helping to unlock some of the secrets of life in the universe. At the other end of the scale his studies helped to lead to the discovery of polythene—a popular plastic which has proved a boon to housewives.

"The bulk of scientists now believe," says Brown, warming up to a favorite theme, "that on a habitable planet life will, given enough time, evolve from non-living matter." His sense of discipline prompts him to say that "there is only indirect, circumstantial evidence for this. There is no direct evidence. It may be all wrong."

But, he adds looking into space. "I would bet on there being life—and intelligent life—out there!"

C. E.

Mr. Blumrich's first letter was published on 7–10–74, and our reply to him on 28–10–74. He honours us with the following thought-provoking letter, along with his beautiful book, "The Spaceships of Ezikiel" :

To
Mr. G. R. Josyer
Director
International Academy of Sanskrit Research
100 Feet Road, Mysore, India.

J. F. Blumrich
1139 Noria Street
Laguna Beach
California, USA

Dec. 9, 1974

Dear Mr. Josyer :

I want to begin this letter by telling you that I feel deeply honored and that I also am profoundly grateful for your beautiful letter. Being convinced that there is no such thing as coincidence, I keep mind and heart open for whatever our connection may bring or mean. Together with this letter I am sending you my book "The Spaceships of Ezekiel". It will show you not only how I work but also in some places how I think. It also is a general indication as to the why I would like to investigate the Vimanika.

There is no doubt in my mind, just as there is none in yours, that my attitude towards the occult is biased. I have never given it much thought and what little I heard or read about it was in mystifying discussions or what I may call unrealistic publications. Being an engineer by profession I am bound with my work to produce results which are clearly understandable in today's language – be that words or figures or drawings. With all the analytical work I have done, my heart belongs to design. I have loved the beauty of structures as long as I can think back. And I have learned in many years one thing which now allows me to have this wonderful discussion with you : That design begins far away from rational, mechanical or scientific thinking ; deep in a region of feeling, searching, asking, where there is a strange and beautiful freedom. I have never, perhaps not yet, been able do fully describe that experience. But this is the point where I think I may have access to what you call occult. To me this first phase of design is a marvellous, wonderful, spiritual experience. What follows later – the long way of consolidation into an aircraft or spacecraft – is of substantially less spiritual, intellectual and engineering interest to me.

One thing, however, remains an unconditional requirement in this chain of events : the product must fly as required. That in turn necessitates the first search into the unknown to result in something which eventually can be produced in physical form with the help of technology and industry. In other words – the entirely non-material first phase derives its validity and justification from the correctness and usefulness of its results. In this I do not see a conflict. Rather, it shows to me the natural ties of physical objects to thoughts, and beyond thoughts to the early roots. One can reverse that and say that the physical forms of our products are expressions of our ability to reach into that "unknown". And that, I may add, seems to explain why these products are not always beautiful.

So : the touchstone of any idea (on the technical scene we are discussing here) is its practical usefulness. In the case of flightworthy vehicles we do now have a good understanding of the principles and requirements. It is that present-day knowledge which is to be applied to the vehicles described in your book. Because they are, or were, required to fly in the very same surroundings and under circumstances identical to what applies to our aircraft, etc.

I am reading your book and I am looking at the drawings after about 40 years of work in this field, and with the tempered eyes of one who is 61 years old. If I say that I see considerable difficulties I hasten to add that I realize the difficult path over which that information reached me. With that I mean the understandable lack of pertinent technical knowledge of all involved so far. I wish to emphasize that I consider that quite natural and in no way a basic fault. Ezekiel, as I point out particularly in the first chapter of my book, had exactly the same problems.

The convincing sincerity of your letter, Mr. Josyer, let me ask you whether you can agree with my following proposal. I would like to interpret into our engineering, scientific language the text concerning the flying ships. That means I would use the text for a reconstruction of the vehicles and, to the extent possible, derive weight add performance figures as I have done with Ezekiel's report. This would be a beginning ; if we succede, more of the other things can follow.

To achieve this, I would have to ask you to consider the meaning of a rather large number of technical words. What I mean is that for such words the full range of their meaning would have to be established. This would eventually allow me to determine their true technical meaning in the particular context. Having spent hours on the description of the Shakuna Vimana alone, I have the feeling that I begin to see a possibility but it is still by far too vague to be useful. Needless to say that I would welcome very much if you agree. Besides, I am sure in most cases your staff can take this burden from your shoulders.

I apologize for the long delay of this answer to you. As you may have noticed, my address has changed – my wife and I moved to California ; and the work involved prevented me from having this quiet time for a conversation with you. The geographical distance between us has not changed with that move. Thanks to your letter, however, our personal distance has melted away I feel.

Please permit me, finally, to wish you that the peace this season promises us be with you and your family.

Yours very sincerely
J. F. Blumrich

ps – Prof. Warder of the University of Toronto is the gentleman I referred to in my first letter. He is the Head of the Sanskrit Dept. there. I talked with him once on the telephone. I sent him my book later, but he has never answered again.

(*Continued from Page No. 1*)

Deputy Chairman G. Murahari told Mr. Raj Narain that the Chairman had rejected his notice of privilege against the Prime Minister.

Mr. Raj Narain had alleged that the Prime Minister misled the House by denying that Mrs. Sonia Gandhi was receiving payment from an insurance agency in reply to his question. He had said that Mrs. Sonia Gandhi had four insurance policies in respect of Maruthi Limited, with a business of Rs. 10 crores.

Mr. Raj Narain, on being informed on the ruling, urged the Chair to ask the Prime Minister to "explain her position in the matter."

THE MARUTHI LTD.

Details about the shareholding, borrowings and fixed assets of Maruti Limited, Haryana, were given in a written answer by the Government in the Lok Sabha.

Mr. M. A. Chidambaram is the Chairman of the company, Mr. Sanjay Gandhi, Managing Director, and Mr. Raunaq Singh, Mr. Vidya Bhusan and Mr. Kapil Mohan are the directors.

Deputy Company Affairs Minister Bedaprata Barua told Mr. Jyotirmoy Bosu that there were 51 companies and individuals owning more than 10,000 shares of the value of Rs. 10 each. The total borrowings as on March 31, 19 4, amounted to Rs. 1,06,07,950, of which secured loans from banks totalled Rs. 59,53,735 and unsecured loans, Rs. 46,54.215. The value of net fixed assets of the company as per its balance-sheet on March 31 was Rs. 4,48,00,553.

Messrs. Madhusudan topped the list of shareholders with 63,000 shares of Rs. 10 each, followed by Rainbow Steels 60,000 shares, Mohan Meakin Breweries 56,000 shares, Trade Links 53,000 shares, Automobile Products of India 50,000 shares, Mr. Banwari Lall 50,000 shares, Bharat Steel Tubes 50,000 shares and Mr. Purshottam Dass with 50,000 shares."

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